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Church in Rhode Island.

THE Church in Rhode Island is a daughter of the Church of England. To her, "under God, we are indebted for the first foundation of the Protestant Episcopal Church, and a long continuance of nursing care and protection." In 1699, according to Humphreys, the Episcopilians of Newport "began to assemble themselves together for the worship of God, after the manner of the Church of England."

The first Episcopal Church of Rhode Island was built there, in the year 1702. Through the agency of the oldest Missionary Society in Protestant Christendom, to wit, the "Society for the Propagation of the Gospel in Foreign Parts," they were supplied, in 1704, with the valuable ministrations of the Rev. Mr. Honeyman.*

Within the period of nineteen years from this date, Churches were built and supplied with Missionaries in three other places. In 1717, the Rev. Mr. Guy commenced his ministry in the Narraganset country;† in 1720, the Rev. Mr. Oxem in Bristol; and in 1723, the Rev. Mr. Pigot, at Providence. Missionaries were more or less sustained in these several Churches by the venerable Society

* It appears from the records of Trinity Church, Newport, that as early as 1698, a congregation was gathered in that town by the labors of the Rev. Mr. Lockyer, whose services were procured by the agency of Sir Francis Nicholson, Governor of Maryland, aided by whose liberal patronage a handsome church was built in 1702. The residence of Dean (afterwards Bishop) Berkley, in Rhode Island, for two years—from 1729 to 1731—was of much service to the Church in Newport. The organ given by him to the infant parish remains in use to the present day.

† Mr. Guy was succeeded, in 1721, by the Rev. James McSparran, D. D., who, after a most laborious, faithful, and successful ministry of thirty-seven years, during which he travelled thousands of miles on horseback and on foot, baptized upwards of five hundred, and admitted many to the Holy Communion, fell asleep Dec. 1, 1757.

above named, with perhaps one exception, until the war of the Revolution. That event, however auspicious in its political results, exerted here, as in other sections of our country, a disastrous influence in relation to the prosperity and extension of the Church. From that memorable era to 1815, not a single new congregation was formed.

In the course of that year, by a little Missionary labor, the Church at Pawtucket was organized, and by the instrumentality of two distinguished laymen, whose praise is in the Churches, carried into successful operation. Three years subsequently, a new Church was built by the exertions of the Rev. Mr. Burge, of Wickford, at Town Hill. At this period, a "State Missionary Society" was formed under very favorable auspices—having the Bishop of the Eastern Diocese resident in the State, whose pious love for the Church and zeal for Missions were beyond question.

The next nine years, however, passed without the addition of a single parish. Though a constitution was prepared with great care, and adopted with great unanimity—though directions were given to the Clergy to form auxiliaries in each parish—though measures were taken to raise and invest a fund, the interest of which was to be given for the spread of the Gospel—yet the fund continued small, only one auxiliary survived the year which gave it existence, and it would be difficult at the present day to trace out the faintest shadow of benefit resulting to any people, or place, or person, from the Rhode Island State Missionary Society. There is no evidence that any person was paid a stiver for Missionary services.

The next Church, after the parish in Pawtucket, that was formed in the Diocese, was St. Mark's, Warren. This parish was commenced under the patronage of the venerable Bishop Griswold, and the agency of his then assistant, the Rev. John Bristed, late rector of St. Michael's Church, Bristol. This Church, begun with great zeal and energy, has ever since flourished with unusual success. The present Bishop of the Diocese, while a student under Bishop Griswold, introduced the services of the Church in Warren, and often officiated as lay reader in the Methodist meeting-house in that town, it being built upon a lot of ground originally given to be the site of a Protestant Episcopal Church.

In 1828, Grace Church was established in Providence by the exertions of a few zealous laymen. After occupying a hired place of worship for two years, they obtained the Providence theatre and converted it into a neat Gothic edifice. Under the zealous efforts of the late John A. Clark, D. D., this soon became one of the largest and most influential parishes in the Diocese. The congregation of Grace Church are now erecting upon the old site a much larger and more commodious house,* designed to be "an appropriate emblem of the durability and heavenly tendency of our faith, while it will reflect credit upon the zeal and liberality of the people, and be an ornament to the city and Diocese."

We now approach a new order of things. Instead of the isolated efforts of individual laymen here and there, to enlarge the limits of the Church, we shall see the power of concentrated and uniform action. The Rhode Island Clerical Convocation was begun by a voluntary association of clergymen, with the approba-

* It is to be "constructed of stone, in the Gothic order of pointed architecture."

tion of the Bishop. At first it was not limited, either in extent of membership or field of operations, to the Diocese of Rhode Island. After repeated attempts to assemble the ministers of Christ at Warren, at Taunton and Providence, something like a Clerical Convocation was held at Pawtucket in March, 1831. Form and consistency was given to it, chiefly with a view to the improvement of its members and the revival of religion in the Churches, where they might periodically assemble. Encouraged in both these respects beyond their most sanguine expectations, they began, in humble reliance upon the Giver of all good things, to explore, and, if possible, plant the banner of the Cross amid the barren wilderness around them.

Accordingly, in April, 1833, the Convocation resolved itself in effect into a Missionary Society, by the adoption of a Constitution, declaring its object to be "to awaken a more lively interest in all the concerns of the Church; to excite and diffuse a spirit for Missionary effort; to plant new Churches, sustain those that are feeble, and revive those that are languishing." Each clergyman pledged one-tenth of his salary for the support of Missionaries. The ladies of the several congregations, manifesting at once the liveliest interest in the plans and purposes of the Convocation, resolved themselves to redeem the pledges of their ministers. To effect this, they formed sewing circles, and by the labor of their own hands helped on the Missionary enterprise, not to the limited amount prescribed by the Clergy to themselves, but to the extent of their ability. From these powerful auxiliaries, the Convocation has received its funds, since its organization, being the annual almoner of a sum averaging \$2000.

During seven years, this voluntary association, acting under the approbation and advice of the ecclesiastical authority, was the honored instrument of God in the establishment of several new parishes within and near the State, and the raising of others from a depressed and languishing condition to one of comparative prosperity and permanency. Beside being the instrument of thus providing for the religious wants of coming generations, the Convocation has been blessed as a mean to the conversion, (in the judgment of charity,) of more than one thousand souls.

In 1839, the Rhode Island Clerical Convocation ceased to be a mere voluntary association, by the passage of the following canon of the Diocesan Convention:

"The missionary operations of the Church in this Diocese shall be conducted by a Board of Missions, to be called 'The Missionary Convocation of the Church in Rhode Island,' consisting of such of the Clergy in the Diocese entitled to seats in the Convention, as shall pledge to the treasury of the Board, for the Missionary purposes of the same, an annual sum equal to at least one-tenth of their respective salaries. The Board shall report annually of their receipts and expenditures, and a general statement of the condition and prospects of their Missionary stations. The Bishop of the Diocese shall be, *ex-officio*, President of the Board, and no appointment of Missionaries shall be made unless approved of by him, according to the condition of the 30th canon of the General Convention.

"Whenever a Missionary is to be employed without a call from the parish, the Bishop shall have a concurrent voice in his appointment.

"The treasurer of the Board shall be a layman of the Protestant Episcopal Church."

The fifth year has now nearly expired since the "Rhode Island Clerical Convocation" merged itself into the "Missionary Convocation of the Church in Rhode Island." Experience has shown that nothing is lost by striving lawfully with the powers of darkness. During this period the Convocation has sustained the services of the Church in five parishes, by aiding, more or less, the exertions of the different vestries; and has also kept one, two, and, at times, three pioneers, engaged in the work of exploring the country and planting new stations. Three parishes have been organized with reasonable hopes of final success.

(To be continued.)

The Jews.

When our blessed Lord, the great Author of Missions, had finished his work on the earth, and was about to ascend to the right hand of God, He commissioned His Apostles to go forth and preach in His name repentance and remission of sins among all nations. This commission was accompanied by a special charge, viz: "to begin at Jerusalem." The Apostles felt themselves bound to obey their instructions, and accordingly commenced their work in the Holy City. And not only so, but when they went forth from this *starting place*, to convey the glad tidings of Salvation to the various tribes of Earth, it seems to have been their uniform practice, wherever they went, to seek out the ancient covenant people first, and deliver their message to them, before they preached to the Gentiles. To this circumstance we may perhaps attribute that expression of St. Paul, when speaking of the Gospel, "it is the power of God to Salvation to every one that believeth, to the JEW FIRST." The early Evangelists also, as we learn from the accounts given of their labours, seemed to think that the children of Abraham (in consideration of the long standing they had enjoyed in covenant relation with God, and in view of their having been for so many ages the only witnesses for His truth among the children of men,) ought to be addressed be-

fore the idolatrous Gentiles, who had never known God, nor regarded His law. How far this impression received countenance from the command of our Lord "to begin at Jerusalem," and to preach the Gospel to the "Jew first," it is impossible to affirm; suffice it to say, that as long as this course was pursued, a goodly company of that people were "obedient to the faith," and the ingathering from among them was as great, in proportion to their numbers, as it was from among the Gentiles, who included all the rest of mankind.

But this primitive practice seems at length to have been abandoned. Centuries rolled away, and there was no interest manifested in their spiritual welfare. Though it had been expressly declared by an inspired Apostle, that "through our mercy they should obtain mercy," there seemed to be no Gospel mercy in the Gentile heart for them. To taunt and revile, to persecute and plunder them, was deemed quite innocent. And what was the effect of such a course of treatment? Such anti-Scrip-tural means of making Christians never has succeeded, and never ought to succeed; and in their case it produced a lamentable effect. It embittered them the more against Christianity, and strengthened them in the belief, that that Messiah (in whose days the Prophet declares the "lion shall lie down with

the lamb, and man learn war no more,") had not come, from the manner in which his professed followers acted, the warlike spirit they exhibited.

It is perhaps unnecessary to indulge in any self-reproaches for the past. That we have shamefully and wickedly neglected those to whom we are under many obligations, cannot be denied. While all other classes of the human family have excited our sympathy, and received our Missionaries whom we have sent to instruct them in the way of life, this most important of all other classes has been passed by. We have sent a Bishop with his assistants to the head-quarters of Paganism, China; and another with his assistants to the capitol of Mohammedanism: and designed to send another to the land of Ham, and yet another to our Western wilds. After all this provision had been made for all these branches of the human family, and the colored population of our cities, and the seamen of our ports had been provided for, last of all a Jewish Mission has been commenced. May we not speak of it as St. Paul spoke of himself, "last of all me also as one born out of due time." Yes, *born out of due time*: for this Mission, which was first called into being 1800 years ago in Jerusalem, ought never to have been suffered to go out of existence, so that it needed a resurrection in these last days. It should never have ceased in the Church, as long as there were any of this people out of the fold of Christ. May we not, however, indulge the hope, that this Mission (though like the Apostle born out of due time), may, like his ministry also, be more abundant in its fruits than any of our other Missions ever yet have been.

It is impossible for any observer of passing events not to be struck with the remarkable change which an interest in the spiritual welfare of the chosen people has produced upon their temporal condition. Ever since our noble Mother Church began to address herself to the work of evangelizing the Jews on the continent of Europe, the nations have begun to undo their heavy burdens and set them free. This, to us, haters of oppression and lovers of equal rights,

ought to be peculiarly gratifying: and although much in this particular remains to be done, yet the beginning made augurs the best results.

We live in a country which has never drawn out the sword of persecution against the Jews, but has always protected them in their civil and religious rights; and this very circumstance is inducing hundreds of them annually to cast in their lot with us and make our land their home. They leave Europe, where from forty to fifty Missionaries from the London Society are continually seeking their spiritual welfare; and when they reach our shores, shall it be said that there is no kind heart to welcome them here in the name of the Lord, nor care for their souls? What is the lesson which the example of our Mother Church in her zeal for Israel's welfare should teach us on this subject? Should it not stimulate us to love and good works in the same noble enterprize?

When we look upon the Jewish people as one of the families of the earth, there is something very peculiar in their condition which entitles them to our special notice. Numerically, they have but little importance; for out of the 800,000,000, of the human family, they do not number to the utmost extent more than 8,000,000 of souls, that is, only 1-100th part of our race, (though in this city, New York, their proportion to the whole population is much greater, viz: as 1 to 35.) But take their proportion to the whole race of mankind, 8,000,000, to 800,000,000, and we would ask, if there is any particular 8,000,000 of souls whose conversion to Christianity is more important to the ultimate triumphs of the gospel than any other 8,000,000, does not the Jewish family compose that number? Inhabitants of every land, inured to every clime, acquainted with all the languages of the earth, and familiar with the customs of every nation, what people, if once converted, would be so well qualified to achieve the spiritual conquest of the world?

Here, then, is a motive for zealous effort in their behalf, to those who cannot be stimulated to action by the remembrance of the blessings we have already received through them. The mo-

tive is the still greater good we shall receive after they shall be "grafted in again into their own good olive." St. Paul states it thus, "If the casting

away of them be the reconciling of the world, *what shall the receiving of them be but LIFE FROM THE DEAD?*"

(To be continued.)

Indians.

The project of a new State, made up of the more civilized of the tribes within the Indian Territory, is being agitated in some of the secular prints. The most intelligent and experienced as to their condition and affairs, with whom we meet, appear to consider some such measure as this, absolutely necessary to save this people, and as the legitimate fruit of the advances they have already made in civilization. It is painful, and perhaps useless, to dwell upon the many obstacles thrown in their way by interested white men. The Lord, we trust, will touch the hearts of many among our rulers with a generous sympathy for a feeble race, to nourish and cherish this small remnant, till they are worthy of a name and a place in a confederacy of Christian States. When this proud day comes, we may perhaps ask ourselves, What has the Church done to produce this blessed result? Will not boasting then be excluded? In looking at that territory, we see influences enough at work to authorize us to claim for our common Christianity the honour of achieving very much that has been done there in laying the foundations of a Christian State. Gladly would we ascribe it to the Church of our affections, if we could. This very plan, which is beginning to appear feasible, was long ago sketched by a Baptist clergyman, and the incipient steps taken to prepare the way for it, which led, in President

Monroe's time, to the appropriation of a territory west of the Mississippi as their Home. For years he was single-handed and alone, in his far-sighted plans for their benefit, but keeping before his mind the single idea of benefiting the Race, he has, in the course of a long life of devotion to it, seen difficulties vanish and friends secured, which, to any but an eye of faith, would have seemed impossible. He is now the Corresponding Secretary of the American Indian Mission Association, a copy of whose late proceedings, at their meeting in Georgia, has been kindly furnished us, from which we make extracts:

"The territory over which the aborigines are spread out, is nearly equal to one-fourth part of the world. Their numbers in North America are estimated at about four and a half millions; and in South America, at about five and a half millions; in all about ten millions. This vast Missionary field has been almost entirely overlooked by other Missionary bodies: their chief attention has been directed to heathen beyond the seas.

"The inquiry now forces itself upon us, can these people be longer neglected by American Christians without offence to God, and guilt on us? To this, in regard to the Indians of North America, and especially those on our borders, it seems to us that there can be but one answer. In view of the past, all must admit that their claims upon us for the blessings of the Gospel are superior to those of any other heathen nation on earth. These claims, too, acquire

strength by the lamentable fact that they are suffering greatly at the present time, by their intercourse with white men.

"The Association provides an opportunity for paying a part of an immense debt which we owe that unfortunate race, and for correcting evils emanating from us, under which all, excepting a few to whom the Gospel has been preached, are now suffering."

"Without a growth in any department of unnatural rapidity, unsatisfactory to its durableness, every branch of affairs has steadily advanced; and evidences have continued to thicken around us, that the organization of the Association was really indispensable, and that it will be strongly sustained by an extensive fraternity of the benevolent; and with the continued smiles of God, that it will become the instrument of great good to the waning aboriginal tribes of North America, and the no less degraded remnants of the once numerous nations of South America."

"Our labors have been limited to that portion of the Indian country denominated the 'Indian Territory,' west of the States of Missouri and Arkansas; because, in this place alone has civil government adopted a policy that admits of lasting benefits being imparted to the natives; and when our limits shall be extended beyond the limits of this territory, it is expected that it will be with the extension of the same policy."

"Settlement of Tribes in the West.— In regard to the settlement of tribes within the Indian Territory, various opinions have been expressed in years past, which it would be unprofitable for us here to quote; and there were many occurrences upon which it is painful to reflect. But the Board believes that the Association ought not to lose sight of the fact, that, for more than twenty years, efforts in the Baptist ranks have been unceasing, for the promotion of the plan for the settled residence of Indians in the West, under circumstances that would admit of their enjoying the advantages of *law*, and other civil and literary, as well as religious institutions;

for the want of which they have been perishing during the last three hundred and forty years. For the adoption and promotion of this system they labored, in the hope that it would be carried out in reference to others; and that other Territories would be organized; and that the blessings of the Gospel and civilization would ultimately be extended to every tribe.

"The advocating of this plan was a contest with a strong current, springing up in various quarters. We met the avaricious, who insisted that they must have *all the country*, and that there was no room for a settled, or permanent residence for Indians on this side of the Pacific Ocean. The prophet (for there were prophets in those days) predicted that the race of the original people of this country was destined to become extinct; and the philosopher (strange philosophy!) discovered that the cause of their decline was a combination of peculiarities in the Indian mind, that never existed in any other mind. He was too wild to be tamed, and too wicked to be converted; 'he was born a hunter, and a hunter he would die.' Then, there were political hindrances; and, worst of all, there was a strong, and almost irresistible stream of misconceived and misapplied sympathy. But, notwithstanding all, *the thing is done*. Upwards of ninety thousand Indians are located where they hope to remain; and, inspired with these hopes, they form a body of natives, already prosperous beyond any thing known in the past history of that ill-fated people, either in North or in South America. Not that they are all civilized, for some of the tribes indigenous to that country are not improved at all; but more than fifty thousand may properly be classed with civilized men. Many individuals are not only intelligent, but refined in manners. As a body, these people are fast emerging from heathenism, and asking for paternal aid until they shall acquire adequate strength of their own. Every where else, throughout the uncultivated portion of North America, they are perishing, with slight exceptions in the immediate vicinity of a few Missionary stations. While it is a pleasant reflection that we have contributed

to the adoption of this plan, the unparalleled success of the experiment invites us onward to increased efforts."

"A Second Indian Territory."—This Association was organized with the view of extending the hand of help to all the aboriginal race; and the only hope that can be indulged of affording relief to the tribes of North America, is in the application of the system adopted within the present Indian Territory. The condition of the tribes in the vicinity of white settlements within the Oregon Territory appears to be such as to demand early attention. Many weighty considerations connected with the rapid influx of white population in that region, seem to forbid the further postponement of preliminary measures for the permanent relief of the natives. With these views the Board have resolved that it will be expedient to present to the next session of Congress, a memorial, praying for such action of that body as may be necessary, as preliminary steps towards the organization of an Indian Territory west of the Rocky Mountains. The Board believe from information obtained through the Corresponding Secretary, that this measure will meet with favor in Congress. The Association is not prepared at present to send Missionaries into that country; but in view of all things, it is not too much to hope, that by the time that the preliminaries to such an organization can be so far advanced as to open the way for Missionaries, the affairs of the Association will be sufficiently improved to justify sending them. It is known that some civilized Indians have a strong inclination to settle in that country; and hence it is presumed that the Indian settlements there might be commenced, with improved materials, favorable to a rapid and prosperous growth."

"Future Action."—The Board feel confident that they differ not from the other members of the Association, in the great importance which they attach to the work of Indian reform, and in acknowledging the very weighty responsibilities which rest upon the institution. The work devolves upon American Christians. It cannot be expected that

other nations will do much for the salvation of the aborigines of our country. Our obligations to help them are stronger than others are prepared to feel. We are on the ground they have occupied—they have sustained irreparable damages as a people, by our taking possession of it. We are prosperous, and they are poor. We possess the means of helping them; and although we cannot repair the vast diminution of numbers, we can give the Gospel, and civil and literary institutions, to the remnants living, and make them more blessed than they ever were, or ever could be, in their barbarous condition. There is a peculiar fitness in the assumption of this work by Christians in the southern and western States of the Union. We are near to them. We are acquainted with them. We understand their wants and woes better than those at a greater distance, and can more understandingly, and consequently, more efficiently, and economically relieve them. We are better prepared, too, to appreciate the advantages of Indian reform to our own country than others, for we have, more recently than they, realized the horrors of Indian warfare. We have lately suffered by them; and we now covet what is attainable, a rich reward of conscience by returning good for evil: while at the same time we atone, as far as the nature of the case will admit, for wrongs for which they have reason to complain of white men."

"The Missionary finds the condition of the aborigines of North America different from that of any other heathen nation. Christian governments (so denominated) have taken possession of the Continent, and brought the aborigines into a state of dependence peculiar to this case. Government places agencies among them which control the intercourse of all white men with them. We cannot go among them but by permission of Government, nor propose any measure which would bring them within reach of the influences of the Gospel, such as their location at particular places, &c. Hence, we are in a great measure dependent on the Legislature and the Executive. It then devolves upon us to make ourselves acquainted

with all the circumstances of the Indians, and the bearings of all matters relating to their interests, in order that respectful and successful appeals may be made to the civil authorities for the adoption of salutary measures, without which the labors of the Missionaries can accomplish but little—not enough to save the race from extinction.

"The policy of Government in regard to the Indians has, doubtless, always been very defective. It was entailed upon our Government, and has been vexatious to us, and hurtful to them. Government has undertaken to remedy it. Time will be required to complete the cure, and in this matter there is wanting continual attendance on the injured, and information to be imparted to the authorities whose province it is to apply the remedies. The performance of these kind offices appropriately belong to this Association.

"No good reason can be conceived why less sympathy should be felt for the heathen of America than the heathen of Asia; but there are many reasons why it should be otherwise. This Association, therefore, appears in the fraternity of benevolent institutions, for the purpose of performing a part which has not been fully undertaken by any other. The views of the Missionaries, and of the societies which support them, so far as we have the means of judging, seldom extend far beyond the limits of a few isolated tribes: and even among these the labor is often performed under an appalling impression that numbers must decrease, until the tribe shall become extinct. This body contemplates the Indians as a whole—as a people; and it has engaged in the work of rescuing them from extermination. It does not approach them as the physician does his patient, for whose recovery he has no hope, with mere anodynes to alleviate his pains and make him die easy. It works because it would be sinful to neglect it—because it is a pleasure to perform it, and because it perceives nothing to render success impracticable, but much to encourage action. It therefore attempts, and expects to effect, a radical cure. The work of the Association will not be completed until the joyful news

of salvation through Jesus, shall be proclaimed in the ears of all tribes in both North and South America.

The field we have entered is extensive, comprising a full quarter of the globe. The population, it is true, is not so dense as in many other countries, but it is supposed to embrace ten or eleven millions of the original inhabitants and about the same number of others, whose condition morally is as deplorable as that of the natives, or of any heathen nation in the world; and with these races of men there is such a commingling, that in approaching the one, we necessarily come in contact with the other. The portion covered by the population of the United States, and the civilized parts of Canada, is an exception of but a speck compared with the whole. We have, therefore, before us, a fourth part of the world to work upon, and material consisting of about twenty-two millions, or upwards; and with very partial exceptions among the Indians on our borders, this field is unoccupied by others. Other societies have sailed across the seas to Asia, Africa, and Europe, and have left America for us.

"It is estimated that there are yet four millions and a half of the Aboriginals in North America, including Mexico and its dependencies. Further south-east, in Central America, in Guatemala, there are supposed to be one million of Indians. One of their towns contains about 20,000 inhabitants. In the more eastern parts of the country, are large districts thinly inhabited by uncivilized Indians.

"Still further south-east, in New Grenada, in a population of about 1,800,000, one million may be estimated as being of Indian blood. In the adjoining region of Venezuela (or Carracas), it is supposed that there are *eighty-three thousand* Indians. Some of these, but not all, have submitted to a state of dependence and vassalage, under the Spanish and Catholic yoke. Other tribes are unsubdued, as the Goahiros, about 30,000 in number—the Guaruanos, about 8,000 in number.

"In Guiana, the tribes of Caribs and Warrows adjoin the coast. The Arrow-sauks and the Accawaws, reside farther in the interior. Here the European set-

tlements do not extend far back from the sea; and in the interior are numerous tribes but little known.

"Peru is said to have a known population of Indian blood, of eight hundred and fifty-three thousand three hundred and fifty. East of the mountains are extensive regions, chiefly prairie, inhabited by tribes unsubdued by the Spaniards, whom we may estimate at least at forty thousand. The extensive region of Brazil is supposed to contain eight hundred thousand or one million unsubdued Indians.

"In Buenos Ayres, what are termed civilized Indians, because subject to the Spaniards, number about seven hundred thousand, besides those who are unsubdued in the interior.

"In Chili there are, perhaps, five hundred thousand Indians, most of whom are submissive to the Spaniards. The interior of Patagonia is inhabited

by unsubdued Indians; the number not known, but probably amounting to one or two millions. In the Islands of Trinidad, Margarita, and St. Vincent, it is said that a few of the original inhabitants remain; in all about three thousand seven hundred. The large Island of Terra del Fuego is inhabited by the aborigines.

"We must not, however, disguise a fact, which, though it may be felt by some of the Missionaries, has, perhaps, not been well understood generally, namely: that Missionary labors among the Indians are usually attended with more toil, difficulties, and obstacles, and consequently may be said to be *harder* to perform, than those among the heathen of other countries; but it is presumed that none are better qualified to perform difficult and hard work, than the Missionaries whom this Association will employ."

Negroes.

The Ten^h Annual Report of the Association for the Religious Instruction of the Negroes in Liberty Co., Georgia.

The work of this Association from the commencement, is reviewed in this pamphlet. It has been in existence 14 years; in active operation 11 years; furnished the Negroes of a district embracing a population of over four thousand, regular preaching on Sunday; kept in operation three or four large Sabbath Schools, (in the instruction of which, adults, also, in considerable numbers, have shared,) and maintained meetings of various kinds deemed essential to the perfection of the work; published eight Annual Reports and three Addresses, widely circulated; and conducted through its Missionary an

extensive correspondence. We might add to this—given to the world, through its Missionary, the Rev. C. C. Jones, a most interesting and valuable work on the Religious Instruction of the Negroes—a work we cordially and highly commend to all interested for the race to whose improvement the Rev. author has consecrated talents and energies of the highest order.

The following are the rules of action laid down by the Missionary for himself in prosecuting his work. They may prove useful, (as derived, no doubt, from much experience,) to those labouring in the same field :

1. To visit no plantation without permission; and when permitted, never without previous notice.
2. To have nothing to do with the civil

condition of the Negroes, or with their plantation affairs.

3. To hear no tales respecting their owners, or drivers, or work, and to keep within my own breast whatever of a private nature, might incidentally come to my knowledge.

4. To be no party to their quarrels: and have no quarrels with them: but cultivate justice, impartiality and universal kindness.

5. To condemn without reservation every vice and evil custom among them in the terms of God's holy word, and to inculcate the fulfilment of every duty whatever might be the real or apparent hazard of popularity or success.

6. To preserve the most perfect order at all our public and private meetings.

7. To impress the people with the great value of the privilege enjoyed of religious instruction: to invite their co-operation and throw myself upon their confidence and support.

8. To make no attempts to create temporary excitements, or to introduce any new plans or measures: but make diligent and prayerful use of the ordinary and established means of grace of God's appointment.

9. To support in the fullest manner the peace and order of society, and to hold up to their respect and obedience all those whom God in his providence has placed in authority over them.

10. And to notice no slights nor unkindnesses shown to me personally: to dispute with no man about the work, but depend upon the power of truth and upon the spirit and blessing of God, with long suffering, patience and perseverance, to overcome opposition and remove prejudices, and ultimately bring all things right.

The plan of instruction pursued by the Missionary, and the successive steps by which he was led on in his labours, are valuable, also, to any who may undertake a like mission.

The *general plan of instruction*. (for system is every thing,) laid out in my own mind, was to acquaint the people with the *main facts of Sacred History*: —the Creation—the Fall—the Flood—the Call of Abraham—the Institution of

God's visible Church—the Destruction of Sodom—the Giving of the Law—the Birth—the Life—the Wonderful Works—the Character—the Sufferings—the Death—the Resurrection—the Ascension of the Divine Redeemer—the Descent of the Holy Ghost—the Mission and Labours of the Apostles. And then *all the great Doctrines of the Gospel*:—Depravity—Atonement—Justification—Regeneration—Repentance—Faith. The Law and its uses: *Relative Duties*, &c. This plan was steadily pursued, though the subjects did not succeed each other in the regular order here indicated. The *courses of instruction* were different at the different stations.

At first, I preached two sermons morning and afternoon, with a brief intermission. They were chiefly *expository*, and accompanied with *questions and answers*. A trial of some months forced me to the conclusion that the questions and answers in *the progress* of the sermons, were an interruption which seemed to weaken the impression: and being carried on with difficulty on account of the backwardness and inaptitude of the people, I laid them aside and divided my work into *preaching* and *teaching*: making the two—*distinct services*. *An Inquiry Meeting* closed the labors of the Sabbath. The Inquirers remained when the Congregation withdrew from the house; they came singly to my seat, were conversed with in an under-tone and dismissed. Sometimes I made addresses to them and prayed with them. I kept a list of the Inquirers, and when they appeared proper subjects for Baptism, I recommended them to the Churches. These Inquiry Meetings have been continued to the present time.

I connected with our Sabbath services, what might be termed a *Conversational Service*. I made it my duty to become acquainted with the watchmen and prominent members of the Churches to learn their character—the amount of their intelligence—the state of religion and the effect of the preaching: and in a kind manner interest them in the work which was designed for their benefit. I conversed freely also with the *impenitent*. A more intimate acquaintance revealed an amount of ignorance

greater than I had supposed. They lived in sins, and superstitions, and tolerated principles and practices wholly at variance with the truth as it is in Jesus. The most intelligent were sadly deficient. A foundation for the solid and lasting improvement, by the blessing of God, was to be laid in their instruction.

My first attempt at *teaching*, or *instruction*, was with the *members of the Church*. A Bible Class, or *Class of Instruction*, was formed at _____, and over three hundred names, male and female, were enrolled. The men and women occupied separate seats. We met between services; but the intermission being too short, and the confinement of the people too long, we altered the time of meeting to the afternoon. I gave familiar lectures on the Doctrines and Duties of Christianity, accompanied with questions and answers. A class was formed at _____, also. But in the second year of our labor, after we introduced Sabbath schools, which were designed both for adults and children, the two courses of instruction came into collision, the day being too short to attend to both, so that finally the classes of instruction were abandoned and merged as far as possible in the Sabbath schools. I substituted for the classes of instruction also, as far as it could be done, *Church Meetings*, which we held occasionally ever since. These meetings of the members of the Church have been of the greatest assistance to us in our work.

My second attempt was with the *Children and Youth* at Fraser's plantation. In looking over the Congregations, I was struck with the *unusually small number of children between the ages of six and eighteen, that attended public worship*. The Congregations were made up of *adults and very small children* carried in the arms. Upon reflection, I discovered very good reasons for the absence of the children: they had never been made nor encouraged to come as a matter of duty, either by parents or owners: they had never been noticed in public worship, nor had any instruction been provided for them: the distance to the House of God was often

considerable: they understood nothing of the services when there, their clothing was not kept in order, and Sunday was the high day for their fun and frolic. Feeling much for the multitude of children and youth in the county, growing up in ignorance and sin, and being convinced that our *main hope of success* in our work lay in bringing *them* under regular instruction, I determined to institute Sabbath Schools with all possible despatch at all the Stations: and to use what influence I possessed to induce others to establish them under their own care also, at different places in the county. I called the attention of the people at this Station to the moral and religious condition of their children, and proposed the establishment of a Sabbath School. They heartily responded to the proposition, and at our next meeting some twenty-five or thirty children came forward, which number steadily increased, until we were obliged to relinquish the Station, the owner returning and needing his dwelling house, which we had used as a place of worship. As the children could not make use of books, and being the only Teacher, I was compelled to throw the whole School into one Class, and to teach them all together on the Infant School plan. The questions were asked and the answers repeated until they were committed to memory: and the lesson was accompanied with *repeated explanations and an application*. In like manner, I taught them Psalms and Hymns and how to sing them. I made use also of *Scripture Cards*, and indeed did my best, in every proper way that I could devise, to communicate and to impress Gospel truth and to interest the children in the School. The adults were invited and came in and took part with us.

A difficulty presented itself in the very beginning of my Sabbath School instruction. There were *no Books!* I tried all the Catechisms. Necessity finally forced me to attempt something myself. I prepared the lessons weekly, and tried them and corrected them from the Schools, and the result was "*The Catechism of Scripture Doctrine and Practice*" which has been for several years in use in this country and

elsewhere in the Southern States.* Since the publication of this Catechism, I have prepared one on the *Creed*: and a *Historical Catechism*, embracing both the Old and New Testament. This last is not yet completed, but it is my design to publish it in a short time.

I will here remark, that shortly after the establishment of our Sabbath Schools, the people were astonished at the amount of instruction communica-

* It will not be forgotten that a most valuable catechism for the people has been prepared by the Rt. Rev. the Bishop of North Carolina.

ted and at the aptness of the children. They were highly delighted with the Psalms and Hymns which they had memorized, and which they sang so well. The old ridiculous and heathenish songs and catches which the people used to sing, gradually fell into forgetfulness: and the new hymns and tunes were heard all over the county. In fine, the opening of the Sabbath Schools electrified the people: it put a new face upon their religious state: it formed a new era in their advance in knowledge and virtue.

Intelligence.

Nearly all the semi-annual returns of Missionaries to this office, embracing the statistics of their respective stations, have come to hand. It is the rule of the office, on the receipt of these, to transmit, (when the treasury permits,) a check for the salary accruing on the six months past. Almost every return contains a hope that the check may not, if possible, be delayed. The treasury, however, is entirely empty. We trust the collection of the third Sunday in October will prove sufficient.

A few extracts are given, which tell their own tale:—

“ I am happy to be able to say, that through many difficulties a way has been opened for the truth in this place; and if I do not enter into a detail of my labours, it is because I am averse to parading before the world the silent, unobtrusive course which the Missionary often finds it most useful to pursue. I could, indeed, give you a list of what, by some, would be accounted conversions to the Gospel truth, but not sufficiently enduring to be considered worthy of particular notice by the Church. I could supply the pages of our Spirit of Missions with accounts of lengthened arguments, both with *positive* unbelievers, determined to reject the Word of God and deny the Lord Jesus, and with *negative* ones, who declare in seeming candor their inability to receive the Gospel—professing at the same time a readiness to embrace it whenever they can be reconciled to difficulties which arise evidently from a desire to compre-

hend, by the force of intellect, the mysteries of our divine religion. I need not add, for your information, that this desire proceeds from the rashness and presumption of unsubdued self-will, seeking to compress the spiritual things of Heaven within the compass of earthly minds, and to scan them with an eye unenlightened even by initial Faith.

“ Your Missionary might, also, tell of his travelling five miles in the morning to hold service at a meeting-house, the use of which was at all times given with kindness, even when another preacher had arrived before him;—and of his returning the same distance in the fervid heat of a mid-day sun in July and August, to hold a second service; and that when, from a scarcity of corn, the good people of his cure had driven their horses into the woods, he might be seen walking to a friend’s house which lay in his route, in order to obtain one, through mud and sloughs where it be-

came necessary for him to pull off his boots and wade deep; or he could mention his being overtaken by thunderstorms in the broad prairie, or the more dangerous forest—having to manage a wild horse in the midst of incessant lightning; of his being thoroughly drenched with rain, and of his being often obliged, on arriving at the river which he had to cross, to wait an hour in the cold before he could reach the opposite bank, the results of such exposure being on several occasions severe indisposition from 'chills and fever.'"

Another Rev. Brother writes as follows:—

"The nature* of my field of labour, absorbing, as it does, *one half of my salary*, and not receiving \$10 per annum in money from all sources, in addition to your allowance, requires a quarterly payment; in default of which I am obliged to borrow. You will therefore confer a favour by sending a remittance in due time. If the amount be of consequence, *one half of my present due will save my credit.*"

Is it not humiliating to be compelled to disappoint a Brother of his *just due*—for, be it remembered, the Missionary is not paid in advance—when that is all that is required, and the contingency is, *to save the credit of a presbyter of the Church?*

He goes on to say—"Your Missionaries are truly sensitive of the burthen assumed by the Board, and of the seeming difficulty in meeting their demands. We regard our relations as forming a compact; having given ourselves to labour for the Lord, we look to you, in faith, for the supply of our necessities. In the same spirit you have sent us forth, relying upon his people for the means of our support. As regards myself, I am content with my portion, and am thankful. I do not expect the avowal of excess of poverty will advance the great cause. If the Missionary looks for a worldly reward, he had better seek it in a worldly occupation."

From the report of another of the

Missionaries, we make the following extracts:

"I have been considerably disappointed, and am getting very much distressed in consequence of the want of means to live upon. I received from the Committee, for salary due, on the 1st of April, 1845, \$62 50. This has been nearly the sum total of my means for the last six months. Most of the money that could be raised in the parish was immediately demanded to pay the expenses of my removal, (my promised outfit being as yet in arrears,) and having received no funds from the Missionary Treasury, as I expected; and what has been received from the people here being absorbed at once in past expenses, you may perhaps form some idea of what my situation has been and is at the present moment.

"I would that the Church at large could know something of the distress which the Missionaries suffer in consequence of the strange, the sinful apathy, which seems so generally to have seized upon the hearts of our people. The Missionaries are toiling amidst want and penury, their families suffering from the privation of the most common necessities of life, and yet the means promised them in dependence upon the good faith of the Church, and upon which they have relied as their almost only resource, withheld from them until their hearts almost sicken in despair, and all their sympathies for the spiritual welfare of the people among whom they labour are swallowed up in cares and anxieties for a suffering starving family. I would that I could breathe my complaints into the *right ears*, that those whose duty it is to bring in '*the tithes and offerings*,' to replenish the Lord's treasury, could be made sensible of their neglect. Sure I am that feeling would be awakened, that conscience would speak, and that the claims of Christian duty would be more punctually heeded."

With one more extract we close this subject.

"The present state and prospects of my Mission offer either too little or too much for observation: too little, as regards its spiritual improvement—too much, of want to establish its permanency; and

* As an Itinerant Missionary.

doubtless the latter is the chief cause of the effect of the former. It appears to me that too much is attempted and too little accomplished by the Church: the scant measure is made good by cutting off at one end and joining it at the other. But at whose door lies the censure? 'Preach the Gospel to every creature,' is the solemn command of the great Head of the Church. The Missionary is sent in obedience. I shall not attempt to detail his exertions, but ask what are his helps? with what tools is he provided? and what shelter do you afford him wherein to labour? Would not ten men, well armed, accomplish more than fifty, with nothing but a helmet on their heads? My remarks may be too bold, but let me ex-

plain: a station is formed, and a Missionary provided; he struggles along for a few years, and builds a Church, which is involved in debt,—struggles a few years longer,—and—leaves the parish for want of support! His time is consumed in difficulty, and his spirit broken by poverty. A false zeal aims at a high object, and the homely matter of fact misses the mark! If we cannot have a church building, **FREE FROM DEBT**, at every station, let the station be abandoned. Would it not be wise to have a volume of **Missionary Church Architecture**, with a graduated scale of appropriations, extended by 'the Board' as a loan, and holding the property in fee simple, subject to redemption by the parish, without interest?"

Appropriations to Dioceses and Stations in the Domestic Field, for the year commencing October 1st, 1845.

MAINE—\$750. Augusta, \$150; Bangor, \$300; Brunswick, \$300.

NEW HAMPSHIRE—\$350. Manchester, \$200; Concord, \$100; Drewsville, \$50.

DELAWARE—\$650. Georgetown, &c., \$200; Lewes, &c., \$200; Seaford, &c., \$250.

NORTH CAROLINA—\$250. Rockingham county, \$250.

GEORGIA—\$750. Marietta, \$300; Rome, \$200; St. Mary's, \$250.

FLORIDA—\$650.*

ALABAMA—\$1,500. Carlowville, \$250; Huntsville, \$300; Livingston, \$250; Selma, \$300; Tuscumbia and Florence, \$250; Irvington, \$150.

MISSISSIPPI—\$1,000. Hernando, \$200; Jackson, \$200; Mississippi City, \$200; Port Gibson and Grand Gulf, \$200; St. Andrews, \$150.

LOUISIANA—\$1,400.*

TENNESSEE—\$1,200. Bolivar, \$200; Franklin, \$200; Jackson and Brownsville, \$200; Knoxville, \$200; Randolph and vicinity, \$200; Williamsport, \$200.

KENTUCKY—\$1500. Bowling Green, \$187 50; Covington and Newport, \$225; Danville, \$150; Elizabethtown, \$187 50; Frankfort, \$187 50; Hickman, \$187 50; Hopkinsville, \$150; Paris, \$75; Smithland, \$150.

OHIO—\$500. Centreville, \$100; Huron, \$100; Lower Sandusky, \$100; Maumee City, \$100; Wooster, \$100.

INDIANA—\$3,000.*

ILLINOIS—3,500.*

MICHIGAN—\$3,000.*

WISCONSIN—\$1,500.*

IOWA—\$1,000.*

* Those Dioceses to which an asterisk is attached have not been heard from since the appropriation was made.

MISSOURI—\$1,900 Boonville, \$400; Jefferson City, \$300; Lexington, &c., \$300; Owen's Station and St. Charles, \$300; Palmyra and Hannibal, \$300; St. Louis, \$300.

ARKANSAS—\$1,200. Little Rock, \$500; Van Buren, \$500.

INDIAN MISSIONS, in Wisconsin—\$550. Missionary to Oneidas, \$400; Interpreter, \$50; Teacher Parochial School, \$100.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th September to 15th October, 1845:

VERMONT.

Arlington—Miss M. Taylor..... \$2 00
Bethel—A few Friends..... 5 00 7 00

MASSACHUSETTS.

Boston—St. Paul's..... 1 00
Salem—St. Peter's..... 10 00
Worcester—Mrs. E. Dewey..... 10 00 21 00

CONNECTICUT.

Bridgewater—St. Mark's..... 3 61
Essex—St. John's..... 5 00
Fairfield—Trinity..... 20 12
Litchfield—St. Michael's..... 14 00
New Haven—Trinity pa., Bp. Kem-
per's Mission..... 26 71
Western Missions..... 12 29
Nashotah..... 1 00
For the Jews..... 20 00
A Member of the pa. do..... 5 00
New Canaan—St. Mark's..... 2 00
Newtown—Trinity, Ladies' Miss.
Asso..... 25 00
Norwalk—St. Paul's Miss. off'gs..... 21 75 156 48

NEW YORK.

Albany—St. Peter's..... 34 00
Brooklyn—Emmanuel..... 84 81
For the Jews..... 3 10
Butternuts—Zion Ch. $\frac{1}{2}$ 10 00
Cooperstown—Christ Ch..... 10 61
Duanesburgh—J. D. F..... 10 00
Fishkill Landing—St. Anna's..... 14 06
Harlem—St. Andrew's..... 50
Hyde Park—St. James'..... 20 00
Lansingburgh—Trinity..... 20 00
Newtown—St. James'..... 15 00
New York—St. Bartholomew's..... 2 50
St. George's, for Missions in Ill.,
Ky., Ohio, and Georgia..... 300 00
Church du St. Sauveur..... 3 18
Norbury—Grace Ch. and Fairfield,
Zion Ch..... 7 00
Tarrytown—A Friend..... 2 00
Walden—Master G. G. Hart..... 1 00 537 76

WESTERN NEW YORK.

Camden—Trinity..... 3 00
Geneva—Trinity..... 13 00
A Communicant..... 3 00
Hammondsport—St. James'..... 4 00
Le Roy—St. Mark's..... 11 50
Lockport—Christ Ch..... 2 00
Grace Ch..... 5 00
A Donation..... 3 00

<i>Lovellville</i> —Trinity.....	3 00
<i>Oxford</i> —St. Paul's.....	9 00
<i>Pierrepont Manor</i> —Zion Ch. Ladies' Society.....	9 00
<i>Rome</i> —Zion Ch.....	5 70
<i>Syracuse</i> —St. Paul's.....	11 50
<i>Utica</i> —Grace Ch.....	21 81
<i>Waterville</i> —Grace Ch.....	2 00 106 51

NEW JERSEY.

From a Lady, a friend of the Bishop
of New Jersey, for the Jews... 8 00 8 00

PENNSYLVANIA.

<i>Harrisburg</i> —St. Stephen's, for Ill... <i>Philadelphia</i> —St. Paul's, for the Jews.....	26 00
<i>Pittsburg</i> —Semi-annual contribution of a Friend.....	25 00
<i>Pottsville</i> —Trinity.....	100 00
	10 00 161 00

DELAWARE.

<i>Newcastle</i> —Emmanuel.....	55 00
<i>Wilmington</i> —St. Andrew's.....	60 00
Trinity.....	47 00 162 50

MARYLAND.

Legacy of the late Miss Brown,
Washington, D. C..... 249 38

NORTH CAROLINA.

<i>Leaksville</i> —John R. Lea.....	5 00
Mrs. L. N. Nelson.....	1 59
<i>Morganton, Lincolnton, & Charlotte</i> — Communion offerings.....	31 00 37 50

SOUTH CAROLINA.

<i>Berkeley</i> —St. John's.....	13 00
<i>Camden</i> —Grace Ch.....	3 70
<i>Charleston</i> —Mo. Miss. lec.....	14 13
<i>Winnboro</i> —St. John's.....	10 00 40 63

LOUISIANA.

St. Francisville—Grace..... 30 00

OHIO.

<i>Chillicothe</i> —St. Paul's.....	10 00
<i>Springfield</i> —Christ Ch.....	3 12 13 12

MICHIGAN.

<i>Detroit</i> —St. Paul's.....	29 33
<i>Pontiac</i> —Zion Ch.....	3 00 32 33

IOWA.

Dubuque—Miss. Station..... 5 00

MISSOURI.

<i>St. Louis</i> —R. P. Williams, $\frac{1}{2}$	2 50
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MISCELLANEOUS.

<i>C. L. P.</i> , for Domestic Missions.....	3 00
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TOTAL, \$1573 71

(Total since June 15th, 1845, \$5,620 16.)

FOREIGN.

Africa.

We have advices from the Mission at Cape Palmas, Western Africa, of as late date as 28th July. All connected with the Mission were in the enjoyment of good health, and prosecuting their labors without interruption. The disturbances which had existed between the native tribes appear entirely to have ceased, and all apprehensions of molestation had ceased.

The Rev. Dr. Savage writes :

" Since my last there has been but little change with us; if there is any difference, things are for the better. It is the rice season with the people, so that our congregations are not as large as they were, or as they will be when the season shall have passed. We all feel that our efforts are gaining upon the favour of the natives. They certainly manifest towards us a continued kindly feeling, and receive our preaching in an encouraging manner. One adult expresses a belief that his heart is chang-

ed, and has a desire to celebrate the Saviour's dying love at his table. Some of my scholars are in an interesting state of mind; one, a promising boy, came to me last week with his eyes filled with tears, saying that he felt oppressed with a burthen of his sinfulness, and asking my prayers. Our converts have given good evidence of their sincerity, and gratified us with their walk and conversation. One expresses a strong desire to become a minister of the Gospel to his countrymen. May the Lord vouchsafe to us so glorious a consummation of our hopes, as the speedy raising up of a faithful herald of the Cross from the sons of the soil. This has been our aim from the commencement of our operations, and although our hopes have been more than once blasted, we still hope, and never more confidently than now. I doubt not that a native agency is in process of training, that will most amply reward us for all the sacrifices of life and treasure that it will cost."

Athens.

It was stated in our last number that the Rev. Mr. Hill, our Missionary at Athens, had been appointed Chaplain to the British Embassy at that Court. A more recent letter mentions his appointment as Agent of "The British and Foreign Bible Society" at Athens; an office which had likewise been vacated by the

death of the Rev. Mr. LEEVES. The latter situation, Mr. Hill has accepted for the space of one year only: it being likewise understood, that Mr. Hill is to confine his personal attention to the *distribution* merely of the Scriptures. These appointments furnish the very strongest testimonials in favour of the

past usefulness of our Missionary, and cannot but have a favourable influence upon his future labours. As the circumstances may prove interesting to the friends of the Athens Mission, we extract the following from a private letter, addressed by Mr. Hill to the Foreign Secretary, under date of 1st August:

“ I have just closed rather *a long* communication to you (dated 31st July,) which will give you a correct idea of our views and feelings, and of the condition and prospects of our Mission at the close of the semi-annual period.

“ I address this to you for the special purpose of communicating two events, of an interesting nature, that concern myself particularly; but which I think it also my duty to make known to the Committee.

“ The first is, that I have been requested by the English Ambassador here, Sir Edmund Lyons, Bart., in the name of the whole congregation of St. Paul’s Church, as well as in his own name, to continue to discharge the duties of Chaplain, which I had always shared with the late Rev. Mr. Leeves, and which, during his absence, when he left us on his fatal journey, I had, at his request, consented to do. In reply to the Ambassador’s note on this subject, I said ‘ I should deem it my duty to continue to discharge the duties I had voluntarily undertaken, until the pleasure of Her Britannic Majesty’s Government was known.’ Sir Edmund Lyons, it appears, without my knowledge, after receiving my reply, immediately wrote to Lord Aberdeen, requesting him not to appoint any person to the vacant Chaplaincy, but to authorize me to discharge the duties. He also wrote in the same way to the Bishop of Gibraltar (in whose Diocese the Chaplaincy is,) who happened to be in England on a visit, and who is personally well known to us all here. But before Sir Edm. Lyons’ letters reached England, certain friends of mine, and of Greece, viz. Sir Robert Inglis, Lord Carnarvon, Mr. Curzon, Mr. Bracebridge, Mr. Dawkins, (formerly English Ambassador at Athens,) and others, had

made the same request of Government, and had spoke to Bishop Tomlinson. This was done, of course, spontaneously by these kind friends, without the possibility of my knowing any thing of their doings, and the consequence was that the Foreign Minister and the Bishop both readily acceded to the arrangement, ‘ subject to the approval of the British Minister at the Court of Athens.’ In a day or two after the decision, Sir E. Lyons’ despatches reached Lord Aberdeen, requesting this very thing to be done; and, consequently, on the 1st July, Lord A. wrote to the Ambassador here, that ‘ his request was acceded to,’ and that I was ‘ authorized to discharge all the duties of Chaplain.’

“ There are two things that render this appointment most gratifying to me, and I am sure they will be equally so to you and to all my friends. The first is, that the movement here was spontaneous and unanimous. It was not suggested to Sir Edmund Lyons by any one, nor by him to any one, but it appears to have been the spontaneous expression of all here. And in England the movement was equally remarkable.

“ I consider the appointment as highly important in another point of view. It not only tends greatly to confirm the highly respectable character of our Mission, in the eyes both of the Government and of the people, but it absolutely guarantees us and our property, against risk, arising from any popular outbreak or other sinister event. It is not an unimportant consideration that our persons and our property are officially protected, as our own country has no representative here. It ought not to be forgotten that there is, as far as I know, no other instance of an American Episcopal clergyman receiving an appointment under Government; and what adds great interest to this case, is that it is one that required, and has received, the sanction of the Bishop of the Diocese.

“ In conclusion, I am happy to say, that everybody seems to be gratified by this appointment. I have received I know not how many letters, from distant friends who have formerly visited Greece, both clergymen and laymen,

congratulating me, and expressing their gratification. The duties, moreover, are no more than such as I have been voluntarily performing for the last ten years. The only difference is, that I shall have to prepare a few more sermons in the course of the year; and that I am *officially* recognized, which is a weighty thing in this community. The office to which I am appointed bears this title in Lord Aberdeen's despatches — 'Chaplain to her Britannic Majesty's Mission in Greece, and to the British Chapel at Athens.'

"I must be somewhat more brief in relating the other '*even*' to which I alluded, although I consider it of equal importance to our Mission. The Rev. Mr. Leeves, as you doubtless know, was not only Chaplain, &c., here—but for upwards of twenty years he has been well known as the active and efficient *Agent of the British and Foreign Bible Society*. This, in fact, was his chief business—the former being quite a recent, and, to him, a secondary matter. It was truly a remarkable circumstance that he had completed and revised, over and over again, all the translations of the Sacred Scriptures, in modern Greek, Turkish, Jewish, Spanish, &c., before he left home; and there really seemed no more work of that kind to be done here: the only work of an agent was, henceforth, to attend to the distribution of the Scriptures.— This work Mr. Leeves managed through the Missionaries themselves, as far as the schools were concerned, and through a very clever and zealous Greek employé, a pious and enlightened man, for the Provinces and the population at large. Previous to his departure, Mr. Leeves had proposed to the Committee to occupy himself in the preparation and printing here of a large edition of the whole Bible, in modern Greek, with marginal references, (using the existing translation)—a most important and expensive undertaking. The Committee, however, sanctioned the plan, and wrote to him while he was on his journey, to commence the work on his return. But he had already passed from work to his reward, and the letter never reached him. When the Committee heard of his death, they

at once rescinded that resolution, and determined to carry on the work in London, under the care of the Rev. Jos. Jowett.

"The other day, there arrived a letter from the Rev. Secretary of the Bible Society, addressed to me, in very complimentary terms, requesting me to act as their agent in Greece, for the *distribution* of the Scriptures only.

"The Committee having resolved not to print or translate any more in Greece, confine their agency entirely to distributing the Word of God, and will continue to supply their extensive dépôt here with copies from London. They think it inexpedient any longer to support an expensive agency in Greece, and request me, as a friend of the Bible cause, well known to them, and so long the intimate associate of their late agent here, to comply with the unanimous wish of the Committee to take upon me this agency.

"I will only add, now, that without burdening me with duties, this new employment *substantially aids all our Missionary operations*.

"This agency, even upon this modified scale, is to terminate in *one year*, when the Committee, I believe, propose to combine their three agencies—Smyrna, Malta, and Athens—into one for the Mediterranean generally, and that probably will be at Malta."

* * * * *

Extract from Mr. Hill's letter to the Rev. A. Brandram, *Secretary of the B. & F. Bible Society, London*, dated Athens, 31st July, 1845:

"Rev. and Dear Sir,—On the 22d inst. I had the gratification of receiving your letter of 30th June, and it is now my duty to reply to the important proposition therein contained.

"I ought, in the first place, to express my sincere thanks for the very kind manner in which you are pleased to assure me of the confidence which your Committee repose in me. Certainly they are not mistaken in regarding me as a firm friend of the Bible cause. I have never ceased to acknowledge, that, without the aid of the British and Foreign Bible Society, my own Missionary operations in Greece would have been of no avail: and those operations have

brought me into such *close and constant association* with your own most holy work here, that it seems as if we were only separated by the *titles* of our respective Societies. The Sacred Scriptures we place in the hands of every pupil of ours as soon as that pupil can *spell the words of the title-page*. And if ours is the *privilege* of *preparing readers*, your Society has the *merit* of providing them immediately with '*wholesome words, even the words of our Lord Jesus Christ, and the doctrine (teaching) which is according to Godliness.*'

"These considerations alone would render it an imperative obligation on me to do all in my power to aid your Committee in their excellent work; and the intimate relation I have spoken of clearly justifies me in accepting the proposal you have submitted to me. There appears to me nothing incongruous or exceptionable in my engaging to be your *authorized agent* for the *general distribution* of the Word of God, since I have been for so many years actually employed in the *partial distribution* of the Scriptures, *voluntarily*, within my own *limited sphere*.

On the contrary, it seems to me to be my proper employment—only enabling me to *extend my own sphere of labour through your instrumentality* and in *your name*. * * *

"You will therefore be so good as to inform your Committee that I accept the charge of their *agent in Greece*, in the place of our lamented deceased friend, for *one year*.

"Allow me to express my earnest hope, that through the Divine blessing, this new connection may be productive of much good to the cause of evangelical religion in these regions—that the Word of God may be extensively circulated and profitably read; and that souls '*may be made wise thereby unto salvation.*' And, remembering how one connection of so long standing has been suddenly broken off, may we who survive—who have been spared to form this new one, be enabled to act and to work '*as those who are to give an account,*' and take heed, (as you express it in your letter,) that we all '*profit by so afflictive a dispensation.*' * * *

"Yours faithfully, &c.,

"J. H. HILL."

Constantinople.

From Bishop Southgate, we have advices from Constantinople dated 16th August. We greatly regret to hear of the delicate state of the Rev. Mr. Penny's health. This gentleman had only recently been appointed, and had accompanied the Missionary Bishop on his recent journey to Constantinople. From his high qualifications, the Committee had anticipated for him a career of much usefulness; and it is still hoped that quiet and rest may have had such a favourable influence upon his health, as to have justified his continuing at his post.

We extract the following from the Bishop's letter :

"We arrived here on the 18th July, in about two months from Boston. I stopped a few days in London, where I had the pleasure of meeting the Bishop of Gibraltar, who arrived from the East the same day I arrived from the West. In Paris, also, I staid a few days, and made some valuable purchases of the Oriental Fathers, for the Mission Library. Thence we pursued our course to Trieste, and from thence by steamer to Constantinople.

"I had hoped that the land journey would be favourable to Mr. Penny, (whose health had been badly affected by the sea voyage,) but in this I was

disappointed. He suffered much from the heat and dust, irregular meals and irregular sleep. He seems quite discouraged about staying, so far as his health is concerned; and I should not be surprised if he should conclude to return, from the fear that he will not be able to act efficiently in the Mission, if he remains. I trust, however, and believe, that the Lord will order it as is best for His own glory; and beyond that I would have no wish."

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We continue to publish Bishop Southgate's statement concerning the Oriental Churches, and now present the third part.

LECTURE OF BISHOP SOUTHGATE,
On his Mission to the Oriental Churches.

[Continued from the October No. page 344.]

PART III.

Tenthly—I come now to speak of more internal and radical deficiencies—the consequence, in a great part, of those which I have already named.

The great internal defect of the Eastern Churches seems to me to be the want of a just appreciation of the doctrine of justification by faith—a doctrine which lies at the root and basis of all sound theology. They acknowledge that we are received and owned of God for the alone merits of Christ Jesus our Lord. They recognize Him as the author and finisher of our faith. They hold to Him as the Saviour of the world. They believe that they shall be saved only on account of His atoning sacrifice. But they do not hold these things, (I speak of the mass of them,) with a real, lively faith. They do not seem to conceive of that faith as a living and operative principle, and they appear especially deficient in a sense of the real, intimate, spiritual, and vital union of the believer with Christ. Here lies the true cause of the lukewarmness, and even deadness, which so widely prevails among our Eastern brethren; and while we would take to ourselves shame and sorrow for our own deficiencies, we would say, as in the same circumstances we would say of ourselves—it is here chiefly that they need a reforma-

tion. Oh! if there be not life—if the body, however justly formed, breathe not instinct with the spirit—if its hands labor not for the things of heaven, and its feet walk not in the paths of self-denying obedience, what availeth it that its members are all complete, and its conduits of life are laid, and its symmetry is beautiful and perfect? What availeth it, but as we may hope that life will again come into it, and it will rise and stand upon its feet, and join with us and with others, branches like as of the same planting, members with us of the same mystical body, in our warfare against sin, the world and the devil?—What availeth it if they come not up with us to the help of the Lord against the mighty; if they leave to us, better prepared as they are, by their position, their tongue and their nation, the subjugation of the world to Christ; if they comfort us not with fraternal love; if they strengthen us not with fraternal counsels; if they sustain us not with fraternal prayers?

It is here, then, that lies their great deficiency. We would speak it with fear, lest we, also, with our better means—with our unoppressed condition—with our light, our knowledge, and our boundless opportunities, fall into a greater condemnation; but speak it we must, as the truth of God, that our Eastern brethren are in this, of all things, most deficient, in a real, living, and life-giving appreciation of the truth as it is in Jesus—of an earnest and practical faith in him—a faith working by love and purifying the heart—a faith which is as the germ of the tree, containing in itself the life and promise—the embryo itself of perfect obedience. It is not so much that they have positive errors; it is not that they are a deformed body, or a putrid carcase, but that the body does not move and walk; that the carcase does not rise, and live, and ply its organs of life and strength for the health and welfare of the body.—This it is which is their grand deficiency.

Conjoined with this is the want of a due appreciation of the doctrine of *Good Works*. And here I can almost fancy that some one will exclaim—“How! are not the Eastern Christians erring

rather from an over-estimation of good works? Is it not their great delinquency that they are setting good works in the place of Faith, and are hoping to be saved on account of their own righteousness and deservings?" No, my brethren, in my humble opinion, the difficulty lies not here. It is rather in not duly estimating the evangelical ground of good works, in dissociating them from a renewed spirit, in not regarding them as the outgrowth and development of the life of God in the soul. It is in making them stand alone, as if they were complete in themselves, instead of judging them to be the fruits of a lively faith. It is in estimating them as external merely, instead of connecting them with a seminal principle within, from which they do necessarily spring. It is in viewing them in a light mainly perfunctory, as if there could be any real fruit but that which comes from a real and vital unison with Christ. It is in looking at them as distinct, prominent, and tangible acts alone, and not as including also the expression of the graces of the Spirit in an habitual course of godly living. Therefore it is that one very large class of holy virtues and fruits of faith seem rarely to be estimated by them;—I mean all those which appear in the daily tenor of the life, as temperance and truth, honesty and sincerity, well-speaking and charity. Thus it is that many of the duties of religion are very generally neglected—such as self-examination and private prayer, exercises of penitence, and efforts at amendment. Thus it is that they esteem fasting not so much as an act of penitence, to be accompanied by self-searchings and self-loathings, mourning over the past and amendment for the future, secret prayer and supplications for mercy, as an act good and meritorious in itself, accepted, indeed, through the sacrifice of Christ, without which every effort, they acknowledge, would be unpleasing to God, yet accepted for what it is in itself, and containing, in the mere abstinence from food, or from certain kinds of food, an efficacy and a virtue which no external performance can fairly claim. So, also, they receive the Sacrament of Holy Communion, recog-

nizing in it, indeed, the body and blood of Christ, but not appreciating it as an act of sacred fellowship, nor as conveying to them grace for holy living, nor as pledging them to a newness of life in Christ. Thus, too, they give alms, attend public worship, observe the festivals of the Church, and do many other such like things—forgetting, apparently, that without charity they are nothing worth; that they all are but manifestations and fruits of holiness, to be sought after, not for what they are in themselves, but as showing forth a genuine faith, and as instruments for training the soul in the life and service of God. They are too perfunctory, too unlikeness, too much disengaged from the living spirit which should animate them, too much dissociated from the other graces of religion. They are practised—not as fruits, but as germs of piety; not as deriving their life from an internal source, but as having life in themselves; not as meritorious through the blood of Christ, which cleanseth away the sins of our holy things and maketh them acceptable to God, but as possessing merit in their own unsanctified character, and conveying merit in their own unaided selves.

What, then, our brethren need, is not a preaching down of good works, but a preaching of them in faithfulness and sincerity. It is to discern in them the fruits of holiness—to see that we are created unto them in Christ Jesus—to appreciate them as coming from the Spirit of life in Him. It is to recognize them in their full extent, as embracing the common duties of life no less than the extraordinary performances of religion; to feel and know that their evangelical root is love—that love is the fulfilling of the law, and that without love there is—there can be, no acceptable obedience.

They need to understand and appreciate the life of God in the soul; to look to it for the works of holiness; to cherish it, that they may bring forth much fruit. They need, in a word, to understand and conceive of good works—not as opposed to Faith, but as opposed to formalism; not as to be departed from, but as to be more largely, widely, strictly persevered in; not as of no

avail, but as of no avail without a lively faith. They need to see the intimate and necessary connection between faith and works—between inward life and religion in practice. They need to have clearer views of the work of the Holy Spirit on the heart ; to see and to feel the duty of an entire revolution of the inner man, and of a constant growth in grace ; to apprehend Christ in all his fulness, as the author and finisher of our salvation, and as the Head from which all the body, filly joined together, growtheth unto a Holy Temple in the Lord. They need to know more of the interior comforts of religion—of its sustaining power—of its sanctifying efficacy. These are the wants of our brethren. These are their great wants. It is by supplying these, through the grace of God, that we shall truly impart to them of our fulness : it is by leading them, through a better knowledge of God's Word—through a

juster view of the Holy Sacraments as means of grace—through a more lively apprehension of their union with Christ—through a more intimate view of good works as proceeding therefrom—through a higher appreciation of the life of faith and the life of love—through the law of spiritual renovation in Him, to the just sense and dignity of their high calling as members with us of the Household of Faith, that we shall lay the only sure foundation for a solid, permanent, and evangelical union with ourselves, and a thorough fitness for the great warfare against the hosts of Idolatry and Unbelief. It is by thus supplying, with the Lord's blessing, their first and great necessity, that we shall remove whatever of corruption has attached to their ancient forms and their sacred institutions of the faith. It is thus that their first love will revive and their first works will be done again.

(To be continued.)

China.

We have at last received a letter from the Rt. Rev. Dr. Boone, the Missionary Bishop to China, which, although sent by the overland mail, did not come to hand until after the arrival of letters to other friends by ship. We subjoin extracts, which will be read with interest.

By later advices we learn that the Bishop had proceeded on his voyage to the north of China.

Victoria, Hong Kong, April 30, 1845.
Rev. and Dear Brother,

By the good providence and mercy of God, we arrived at this place on the evening of the 24th inst., after a very pleasant passage of one hundred and thirty-one days. The captain, in consequence of information received from the pilot, determined to come into this

place, which was a matter of great accommodation to us, as the custom house in Macao is troublesome, and the duties there are very high, whereas this is a free port. There are here also a number of Missionary families, among whom we are all now pleasantly domesticated. We enjoyed remarkably fine weather during our whole voyage, not having encountered a single storm, so that we were able to have our recitations in Chinese very regularly. Most of our party suffered very little from sea-sickness. Mrs. Woods and Miss Jones were not, however, so much favoured in this respect ; and it was not until we got among the islands in the Indian Archipelago, and had been out more than ninety days, that they recovered from sea-sickness. Mrs. Boone was sick, so as to be confined to her state-room during the five last weeks of the voyage. We are now, thanks be to God, all of us in the enjoyment of

health, Mrs. B. much better, and convalescing.

Our accommodations were most excellent, and our captain won the esteem of all his passengers, and especially of the ladies, by his kindness and attention to all their wants. Few persons who have come to the eastward of the Cape have been, I fancy, so much favoured in all respects as we were. I mention these facts, for I know they will be gratifying to you and to the Committee, who took so much pains to ensure our comfort.

My heart glows with gratitude to God for the evident progress of events during the two years of my absence. My most sanguine anticipations are more than realized. This progress is seen in the increased number of Missionaries now in China; in the bolder and more aggressive attitude they now assume, and in the cheerful, hopeful, expecting frame of mind in which they all are; it is seen in the more awakened state of the native mind exhibited in a great demand for Christian books at all the ports, and greatly increased congregations on the Sabbath; nor are there wanting striking cases of individual conversions and of personal interest excited. A teacher went from Nanking to Shangbae lately, (a distance of one hundred and fifty miles,) to inquire further into the truth of the religion taught in one of our tracts. He spent, as I am informed, a week or ten days studying diligently the books put into his hands and in conversation with the Missionary, and then returned to his school again: but most of all, is this progress seen in an Imperial edict of recent date, which grants to foreigners permission to teach the Christian religion at the five ports, and to the natives of China to profess it in any part of the empire. This intelligence surpassed my most sanguine expectations, and I am sure will fill your heart and that of all the Committee with joy and gratitude. This is so important a document that I will send you a copy of it.

You will perceive it was procured by the exertions of the French ambassador, M. Lagrené, and is in form a toleration of the Romanists only, but unquestionably covers all, as all fo-

reigners are regarded as professing one religion. The ambassadors of Protestant England and America never made, so far as I can learn, the least effort in behalf of the Christian religion, but left us to be indebted for this great boon to one of the Romish communion. Honor to him who has not permitted the interests of a timid worldly policy to make him forgetful of his duty to God and to his fellow-men. Surely this will be remembered to M. Lagrené's honour when the mere items of commercial interest included in the several treaties will have been forgotten.

Ke-ing, Imperial Commissioner and Viceroy of Canton and Kwangse provinces, respectfully memorializes (the Emperor) as follows: "It appears that the religion of the Lord of Heaven (this is the name by which the Jesuit Missionaries called the Christian religion) is honoured and observed by the various nations of Europe, mainly with the view of exhorting to the practice of virtue and repressing vice. Ever since the Ming dynasty, it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, therefore the officers of government, on discovering the same, have punished them, as is on record. During the reign of Kea-King, (the present Emperor's father,) it was first determined to distinguish them and punish them for their offences; the sole object of which regulation was to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions against the religions of foreign and European nations. Now, concerning the request of the Envoy of the French nation, Lagrené, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of Heaven, who do not create disturbances nor act improperly, it be humbly entreated of the Imperial benevolence to grant that they be exonerated from blame. But

if such persons resume their former ways, and, independently of their professions, commit other crimes and misdemeanors, then they shall be dealt with according to existing laws. With regard to the French and the subjects of other foreign nations, who profess the aforesaid religion, it is only permitted to them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations to be punished, but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people, and so that the wheat and the chaff may not be confusedly mixed up together, and that reason and law may be equally administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment. It is reasonable, therefore, that a respectful memorial be presented, entreating that by the Imperial favour the above suggestion may be carried into effect."

On the 24th year of Taou Kwang, 11th month, 19th day, (Dec. 28th, 1844,) was received the Imperial reply, saying:

"Let it be as requested. Respect this."

I send you also a copy of another document which has fallen into my hands, thinking it calculated to throw much light on the present state of China. It is from the Romish Bishop of Shantung and Keangnan provinces.

"A special order from Lo-hing-sze (Count De Basse,) Bishop of Shantung and Keangnan provinces, commanding all his spiritual children, and communicating for their special information, that whilst he was at Soo-chow preparing for his journey northwards, he suddenly fell in with the memorial of the Viceroy of Canton, for which he returns thanks to divine goodness and feels penetrated with delight. The holy religion is most correct and

true, and its professors ought certainly respectfully to maintain it and diligently to learn it. Having seen the memorial, he (the Bishop) immediately prosecuted his journey to Shantung, and about the third or fourth month intends to return southward, so that he cannot personally issue his injunctions upon his followers, but he sends this written order to all his spiritual children, that they may offer up special prayer on his behalf, in order that he may have a prosperous journey. He also hopes that his adherents will set a good example, and exert themselves in the practice of virtue and the suppression of vice, so that, as the memorial says, they may exhort each other to goodness and discourage all immoralities, thus preserving themselves good and virtuous without insulting the adherents of other religions, whilst they follow out the instructions and exhortations they have received. Let them pray also that the holy religion may be greatly promoted, remembering that the kind consideration of the Emperor springs entirely from the favor of the Lord of Heaven. After the reception of this order let thanks be offered up to God, for his mercies, in the churches for three Lord's days in succession, while the faithful rejoice in this extraordinary favor. Let 'ave Marias' also be recited, to display grateful feelings."

The limits of an overland letter will not allow me to comment on these two remarkable documents. But we can now indeed say China is open, and invite all, in full assurance of our following the leadings of Divine providence, to lend their best energies to the subjugation of this mighty empire to Christ. I may say in one word though, how loudly does the peculiar character of this opening call for an able native ministry, to go through the length and breadth of the land now thrown open to them; and call upon those friends who have so nobly pledged themselves to the support of scholars in our school, to rejoice over the field of usefulness that is thus opened to their beneficiaries. It remains for me to say something of our plans and purposes. I rejoice much that our Committee passed the resolution they did in favor of Shang-

hae, and I have very little doubt it will be our post. I will write you (D. V.) a full letter on this subject soon. I propose to go to Shanghai by the first vessel, taking Mrs. B. with me, or alone, as the opportunity may suit, and if the prospects there answer expectation, write for the remainder of our party to follow as soon as I can hire houses to afford us shelter. We are too numerous to go all at once. The Teacher and Chae left us yesterday for Amoy. The latter in a most hopeful state of mind. He told us with tears that he would never worship idols again. He has promised to join me at Shanghai, that he may receive an education and become a teacher of his own countrymen. I trust the many friends he made while in America, will remember him in their prayers. He seems to be under deep convictions of his own sinfulness and very anxious to teach his countrymen all he knows. He took with him a box of books, which he seemed to anticipate great delight in distributing.

We are all deeply impressed with a sense of God's goodness to us in bringing us so happily thus far on our journey. I cannot express to you the enlargement of heart I felt when I heard of the imperial edict granting a toleration of the Christian religion throughout the empire, and I stand prepared to throw my whole heart, life, and soul into the effort to make known the precious Redeemer to these perishing millions whose chains have been thus unexpectedly knocked off.

I trust Mr. Syle is already on his way, with two or three coadjutors. Keep steadfastly before the minds of our younger brethren that we want ten Presbyters. Mr. Smith, from the Church Missionary Society, is here. I will write you soon of my intercourse with him. Mr. Stanton is chaplain here. I expect to hold a confirmation for him before I go up the coast. May the gracious Saviour guide, direct and bless us. Affectionately and sincerely, yours in the Lord.

Missionary Biography.

Church Missionary Society.

MEMOIR OF MRS. SMITH, WIFE OF THE REV. J. SMITH, OF THE WEST AFRICA MISSION.

Of the Missionary labourers who left England for Sierra Leone at the close of last year, it pleased God to remove one very shortly after her arrival in the colony. Mrs. Smith had, for more than nine years, cherished a strong desire to labour among the Heathen, and her desire appeared to have been accomplished. But He, who ordereth *all things after the counsel of His own will*, saw it best that it should be otherwise; and she died of acclimating fever within twenty-two days after she landed.

Her testimony to the effects produced

by the Gospel in Sierra Leone; her thankfulness for having been permitted to behold the work carried on there; her dying declaration, that she never once repented having come out; and her hope, which she repeatedly expressed, that none would be discouraged by her case from following her example; are deserving of peculiar attention.

The following account of her last hours is from the pen of her bereaved husband. It is extracted from a letter dated Jan. 15, 1845:—

When we took leave of our dear friends at home, and again, when we left our native shores for Africa, we rejoiced exceedingly, because we were on our way to the place where we had so long desired to be, and where we both

loped to become an extensive blessing to the sons and daughters of Africa. During the first part of our passage, we both suffered very considerably from sea-sickness; but were quite well during the latter part. As we drew near our destination, the blue mountains of Sierra Leone became visible, and continued so for nearly three days. As we viewed them, with feelings of gratitude for all the mercies we had received during our passage, I perceived that my dear wife, at times, seemed to betray some inward emotions of fear; but thinking it to be nothing more than I felt when making the same coast seven years before, I did not say any thing on the subject. She still rejoiced in the prospect of being soon engaged in the great and good work in which we had embarked. We landed at Freetown on the 3d December, and before evening were received into the family circles of the Rev. Messrs. Schon and Rhodes. With Mr. Rhodes we remained until appointed by the Local Committee to occupy the Society's Station at Bathurst, when we again rejoiced in the prospect of soon being settled, and engaged in our proper work. During our stay in Freetown, we had an opportunity of seeing most of our Missionary party, and my dear partner expressed her heartfelt gratitude to God that she had been permitted to join their number, and longed to co-operate with them hand and heart. She had also had an opportunity of seeing many of the Natives, who came from the mountains—especially from Gloucester, the scene of my former labours—to welcome us; to all of whom she expressed her sincere wish, if it were the Lord's will, to do them good, and to *spend and be spent* among them; adding, "Pray for me, that God may bless me and make me a blessing here." The many visits of this kind which we constantly had from this affectionate people, and the joy and thankfulness which they expressed in seeing me again, drew from her a corresponding feeling. She often said that the place and the people far exceeded her expectation.

We left Freetown to spend a few days at Gloucester before going to Bathurst. While there, she expressed her-

self much pleased with the place. She would sometimes say to me, "We have every thing to encourage us to proceed with our work: surely God has greatly owned and blessed the work among this simple-hearted people. I only wish that those kind Christian ladies in England, who feel so much interest in the welfare of their sex in Heathen lands, could see with their own eyes these dear and interesting little children in the School: I am sure they would feel a double interest for the future: all doubts respecting their capability or readiness to receive instruction would be removed. If they be deficient it is because they have lacked opportunity to learn: I am sure they only want more kind Missionary friends to teach them." Again, on seeing the Sunday-school of adults, and the congregation, at Gloucester, she said, "I feel exceedingly attached to this people: there appears to be so much simplicity, mingled with so much sincerity and affection, that I did not expect to find here." She thought this to be much more evident among the villagers than in Freetown, and consequently felt for the villagers a decided preference.

On the 18th December we left Gloucester, and proceeded, by way of Regent, to Bathurst. I supposed that my dear wife was quite well, as she appeared in such excellent spirits; but somewhat excited. On reaching our dwelling at Bathurst, she complained of a pain in her head; adding, that she had felt a similar sensation the day before at Gloucester; but that it had left her before she saw me in the evening, and she had consequently said nothing to me on the subject. I now perceived that she had fever, and kept her very quiet all day. She had a very restless night, and was in high fever; but at 6 o'clock A. M. the fever had subsided, at which hour I had her conveyed to Freetown, in order to be near our medical adviser, who said I had done wisely in taking such prompt measures.

The fever again returned, and I, with a nurse, remained at the Mission-house with her, where she was seen by the two medical men three and sometimes four times a day. She inquired if it were *country-fever*, and was told, in re-

ply, "Very probably so." She said, "I hope it is."

The fever continued till the 24th; but no unfavourable symptoms were perceptible, and our medical advisers gave the most favourable account of her case. On that day, however, she felt the cold hand of death seizing her mortal frame; gave me directions respecting the future; and then took leave of me.

At first, I felt much surprised at her expressions, and the confidence with which she spoke of her approaching dissolution, for I saw no appearance of death; but, on the contrary, had good hope that the worst was past, and spoke to her accordingly. Her reply was, "Your kind feelings towards me will not allow you to be faithful in this matter." I assured her that I spoke the conviction of my mind, and, I believe, the opinion of our advisers. She said, "I think not; but we shall soon know: we have used the means—yes, all the means in our power—but the will of the Lord must be done. This we have often sought in prayer: such was our constant petition before we came together. Moreover, I constantly besought the Lord to prevent the union, if contrary to His will that I should go forth into the Missionary field with you; but He allowed it. For the last nine years, at the least, I have had the desire to labour among the poor Heathen, though I ever felt my inefficiency for it. The desire has been granted, and my hope, in a measure, realized; though now I am only allowed to behold it with my eyes: in this let us say, *Thy will be done*. I sincerely hope that my case will neither discourage nor prevent others from engaging in the work: it must be carried on, though not by me. I feel for you, because I know you will feel your situation to be very lonely; but even here we must say, *Thy will be done*. Don't be discouraged: go on in your work, and the time of separation will be short. Remember the promise, *I will never leave thee, nor forsake thee*: therefore *cast thy burden upon the Lord, and He shall sustain thee*. You have proved His faithfulness in times past; then trust Him for the future." She afterward said, "Never once think that I repent of the steps I have taken,

or of coming to this place with you: far, very far, from it. My desire is still as strong as ever to *spend and be spent* in bringing the poor Heathen to Jesus, and for this alone we came hither." She often repeated part of the twenty-third Psalm, and once requested me to read the fifty-first Psalm, a great portion of which she repeated after me.

In the morning of the 25th she seemed much better, and even entertained some hope of recovery. When told that it was Christmas-day, she said, "I yesterday did not expect to see it." In the afternoon, however, she said, "My time is now come: I must leave you." And in the evening, after I had prayed with her, she herself offered up a most earnest prayer for us both, and closed with these words—"And now, O Father! I commit unto Thee my dear husband, through Jesus Christ, my only Saviour. Amen." After this, she seemed to be quite in raptures, and at once, in a very strong tone, sang the two first verses of the Hymn—

"Come, let us join our cheerful songs
With angels round the throne."

She then became much altered, and wandered in her thoughts; but continued to mention her brothers, sisters, and other intimate friends and acquaintances.

At four o'clock the following morning, I perceived a decided change for the worse, and immediately called in the doctor. He promptly came; but could render no assistance. She became quite insensible to all around, her speech had left her, and her eyes were closed, while a serene and peaceful countenance remained. She spoke no more; but knew my voice almost to the last.

Thus died that meek and lowly follower of the Lord Jesus Christ—*strong in faith, giving glory to God*, and possessing a hope full of immortality beyond the grave. She lived constantly very near her God and Saviour. She had long since consecrated herself and her all to His service, and desired to live only for His glory and the good of souls. In health and prosperity she desired no will but His, and in death her chief cry was, *Thy will be done*. The loss of such an amiable and exemplary Christian, such an attached friend, and, above

all, such an affectionate wife, is great indeed; and calls for the exercise, on my part, of no ordinary measure of faith. My rebellious heart still urges me to repine, and ask, Why is this? Why am I thus left in a strange land? Oh for more grace to say, with her, *Thy will be done; He doeth all things well;* and, What I know not now I shall know hereafter. *My times are in His hand;* and, be they long or short, may I be enabled to meet death like my dear partner, who, *being dead, yet speaketh.*

The following notices of Mrs. Smith occur in other communications. The Rev. J. Warburton writes, Dec. 26:

During her short stay with us at Gloucester we had sufficient opportunity to perceive the acquisition which the Mission had gained in our late sister. Her sweetness of temper and affectionate disposition, joined with genuine and fervent piety, endeared her much to us; while her affability to the people seemed to mark her out as one chosen by the *Lord of the harvest* for great usefulness. The interest which she took in visiting the School here, with her expressions of hearty attachment to the work, of her desire to be engaged in it, and of the satisfaction which she felt in the people,

so far as she had become acquainted with them, increased our thankfulness for such a fellow-helper. Previous to her dissolution, she expressed a sentiment which has before been called forth on similar occasions; namely, that she did not regret having come to Africa, and hoped that her death would not deter others from coming.

In a subsequent communication, Mr. Warburton especially notices the kind and prompt medical assistance rendered by Lieut.-Governor Fergusson and Mr. Surgeon Clarke.

We close with a passage by the Rev. T. Peyton, Dec. 26:

She expressed, from the commencement of her illness, a strong hope in her Saviour's merits; and, as death advanced, she became more joyful, and seemed to obtain such a view of the heavenly glory as made her long to be with Christ. It was delightful to follow her, in thought, from the toil and sorrow of earth to the rest and repose of heaven; and from the labours of Missionary enterprise here below, on which she had just entered, to the possession of a Missionary's crown, and of an abode in the heavens which sin and suffering cannot invade.

Intelligence.

ATHENS.—Miss F. Mulligan sailed for Marseilles on the 1st October, in the ship Nebraska, hoping to reach the Missionary station at Athens (with which she is to resume her connection) early in November.

The connection of the Rev. Mr. Hazlehurst with the Foreign Committee has been terminated by his resignation. The Committee part with this gentleman with much regret, for his services

in Western Africa have won their sincere regard and confidence: but the certificates of eminent physicians in his case have been such, that the Committee cannot feel justified in sanctioning his return to Western Africa.

MISSION SCHOOLS IN CHINA.—We hope that the letter of Bishop Boone in the preceding pages, will remind the many in our Church who have pledged themselves to annual contributions of

twenty-five dollars each, for ten years, to this object, that the time for the second instalment on most of these pledges has arrived. As the Bishop omitted to leave any register of these contributors, we have no means of calling upon

them, save by this notice. It is hoped that the very flattering prospects for Missionary labours in this department, which have now opened in China, will encourage many others to lend their aid to so noble a plan.

The Foreign Committee: their funds, and prospects.

To this subject we have occasion again to call the attention of the friends of Foreign Missions. The extreme wants of the Domestic Committee—which we heartily wish may be abundantly supplied—and the necessity which arises for frequent and special appeals in their behalf, will have a tendency to divert the minds of the members of our Church from the Foreign treasury, which claims a share of their regard, and which can only avoid embarrassment by the steady contributions of those who have heretofore encouraged us in our work.

We fear that some editorial friends, in seconding our applications for funds, may do us injury by statements which are founded upon misapprehensions. It might be inferred from some paragraphs, that the Foreign Committee is dying of a lingering disease; their efforts becoming more feeble; and the contributions to their treasury diminishing every year in amount, until speedy dissolution would seem inevitable. The reverse, however, is the case. The Foreign Committee have never been more encouraged to prosecute their labours than at present. Their past action, and the principles avowed in all their official documents, are a sufficient indication of the course which is to be pursued by them; and that the confidence of the Church in them is not impaired, they consider there is the best evidence in the fact, that their receipts, instead of decreasing, are actually, year after year, steadily on the advance.

And while they have this cheering sign at home, they perceive every encouraging token in connection with the stations abroad which they have established. The usefulness of the Mission at Athens has received the strongest testimonial in the official character recently bestowed by the British Government upon our principal Missionary there. The Missionaries in Africa, also, who have laboured in that country since the establishment of the station, far from being disheartened, were never more animated than now. Texas, which is about to be passed over to the Domestic Committee, affords a field white for the harvest, and which, if cultivated by faithful men, who shall receive from the Church not starving but

supporting salaries, will yield a most abundant return: while Constantinople, the only Mission for which the Committee are not responsible—it having been adopted and subsequently enlarged by THE BOARD OF MISSIONS,—has now so able and zealous a body of Missionaries, and so fair a provision for its immediate wants, that it will soon, we trust, by visible fruits, commend itself to the approbation of all the members of the Church, and enlist a general interest in its behalf.

All then that the Foreign Committee ask, is, that so long as the Church shall approve their acts, it will continue to afford them an evidence of the same, in the regular supply of funds from its smaller as well as its larger parishes. They desire to make no special appeal, nor do they ask particularly for any stated collections. The Committee have not, as some suppose, come into any arrangement, which shall, in connection with the Domestic Committee, provide a quarterly collection throughout the Church. This idea has grown out of a resolution passed by the *Domestic Committee* in January last, “That the Bishops be requested to unite in recommending four stated collections in the year for general Missions, the 3d Sunday of January, July, April, and October, the last two for Domestic Missions.” This recommendation, however, was not made by the Bishops*: and the Foreign Committee could not accede to a plan which would virtually reduce them to the single collection of January: the 3d Sunday in July being for this purpose of no avail to them. With a view, however, of avoiding the evil consequences of such a division of the year, they did, in a subsequent address to the Church, request that collections might be made for the Foreign Committee in March and November, *where no other plan for contributions had been established*. To this request they adhere, at the same time that they desire to leave every congregation to make its own collections and return its contributions as may seem most expedient to all concerned.

We close these remarks by saying, that we shall need, during the remainder of this financial year, \$3000 in each month, to defray the expenditure already authorized; and we *must have* this promptly, or the embarrassment so often apprehended will be realized: the deficiency during the month ending Oct. 15th, having deprived us of the means of making the usual quarterly remittances to cover the drafts of Missionaries on our bankers in London.

* Except that some of the Bishops were present as ex-officio members of the Domestic Committee.

Acknowledgments.

FOREIGN MISSONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of September to the 15th October, 1845:

NEW HAMPSHIRE.

Portsmouth—St. John's Ch. Ladies' Miss. Soc. \$25 00

VERMONT.

Arlington—Ladies St. James' Ch. for China. 4 25

MASSACHUSETTS.

Boston—St. Paul's Ch. for China. \$25 00 Do. ed. of Robert Leighton, do. 6 00

Do. in part support of ten children, Africa. 76 06

Trinity Ch., from a parishioner, to be placed at the disposal of Bishop Boone for any purposes he may select. 150 00

Lynn—S. S. St. Stephen's Ch. for Africa. 1 50

Nahant—S. S., for Africa. 10 00

Salem—St. Peter's Ch. 10 00 278 56

RHODE ISLAND.

Bristol—St. Michael's Ch. ed. of Thos. Fales and Nancy Bradford, Africa, 5th ann. payment. 40 00

Warren—S. S. St. Mark's Ch. ed. of George W. Hathaway and Julia Ann Brown, Africa. 27 51 67 51

CONNECTICUT.

Fairfield—Trinity Ch. 12 00

Hartford—Christ Ch. mon. coll. 45 37 Do. S. S., education China. 25 00

Do. S. S. Teachers' ed. China. 25 00

Litchfield—St. Michael's Ch., $\frac{1}{2}$ 6 00

New Haven—Trinity parish. 10 00

Do. do. China. 3 00 126 37

NEW YORK.

Albany—St. Peter's Ch. 70 00

Brooklyn—Emmanuel Ch. 3 50

Butternuts—Zion Ch. 10 00

Bedford, *Westchester Co.*—St. Matthew's Ch. for China. 25 00

Fairfield—Trinity Ch. 3 50

Fishkill Landing—St. Anna's Ch., $\frac{1}{2}$ 5 56

Do. foreign, special. 4 00

Hempstead—St. George's Ch. 8 12

New York—St. Thomas' Ch., two Ladies, "the tithe of a legacy," for Africa. 20 00

St. Bartholomew's, part of monthly contribution. 2 50

St. George's Ch., general, \$430; support of Ellen Milnor, Africa, \$20; do. do. James Milnor, China, \$25; do. do. Archibald McElroy, do. \$25. 500 00

Ch. Du Sant Sauveur. 3 18

St. Peter's Ch. 10 27

Mrs. Banyer and Miss Jay, sup. of 4 pupils in China. 100 00

"A Friend to Missions". 500 00

Norway—Grace Ch. 3 50

Peekskill—St. Peter's Ch. 6 00 1275 13

WESTERN NEW YORK.

Batavia—St. James' Ch. for Africa. 10 63

Buffalo—Trinity Ch. do. 25 00

St. Paul's Ch. 16 00

Geneva—Trinity Ch., general. 10 00

Do. for Africa. 42 23

Hammondsport—St. James' Ch. 5 00

Le Roy—S. S. St. Mark's Ch., Africa. 4 74

<i>Lockport</i> —S. S. Grace Ch., do.	2 00
A communicant of do. for do.	20 00
Do. do. do. do.	3 00
Do. do. do. for China.	2 00
Christ Ch.	2 50
<i>Oxford</i> —St. Paul's Ch.	9 00
<i>Rochester</i> —St. Luke's Ch., for Africa, 40 21	
<i>Syracuse</i> —St. Paul's Ch. do.	7 50
<i>Utica</i> —Grace Ch.	1 00
<i>Waterville</i> —Grace Ch.	2 00 202 86
PENNSYLVANIA.	
<i>Chester</i> —Juvenile Asso. St. Paul's Ch. for China.	4 06
<i>Holmesburgh</i> —Miss. Soc. Emmanuel Ch. for Africa.	15 78
<i>Philadelphia</i> —Horace Binney, for Constantinople.	25 00
<i>Westchester</i> —Holy Trinity Ch. for China.	10 00
Do. for Africa.	30 00 84 84
MARYLAND.	
<i>Anne Arundel Co.</i> —Port Tobacco par. $\frac{1}{2}$	13 73
<i>Chestertown</i> —Chester par., support of Clement F. Jones, Africa.	34 37
Do. do. for Constantinople.	13 78
<i>Calvert Co.</i> —St. Paul's Ch. Africa.	24 50
<i>Mt. Savage</i> —Christ Ch. $\frac{1}{2}$	4 00
<i>Prince Geo. Co.</i> —St. Matthew's and St. Mark's, $\frac{1}{2}$	8 00
<i>Severn pa.</i> —St. Stephen's, $\frac{1}{2}$	3 50
<i>Washington, D. C.</i> —Legacy of late Miss Brown, $\frac{1}{2}$	249 33 351 31
VIRGINIA.	
<i>Petersburg</i> —Bristol pa., St. Paul's.	5 00
NORTH CAROLINA.	
<i>Leaksville</i> —Mrs. L. M. Nelson.	1 50
Jno. R. Lee, Esq.	5 00 6 50
SOUTH CAROLINA.	
<i>Charleston</i> —Mo. Miss. Lec. Sept.	4 71
GEORGIA.	
<i>Columbus</i> —S. S. Trinity Ch. education China.	25 00
<i>Monroe Co.</i> —Montpelier Institute Sewing Society.	20 00 45 00
LOUISIANA.	
<i>Bayou Goula</i> —St. Mary's Ch. $\frac{1}{2}$	8 00
OHIO.	
<i>Springfield</i> —Christ Ch.	18 28
Do. for China.	1 30
Do. for Africa.	1 30 20 88
MISSOURI.	
<i>St. Louis</i> —R. P. Williams, $\frac{1}{2}$	2 50
MISCELLANEOUS.	
For Prot. Epis. For. Miss. Soc.	2 00
TOTAL.	\$2510 42

(Total since June 15th, 1845, \$6,758 98.)

NOTE.—Miss Mulligan desires to acknowledge the receipt of sixty-six dollars from Ladies of New-Haven, Conn., towards the support of a beneficiary at Athens.

There have also been received at the Mission Rooms, two boxes ready made clothing, for the African Mission schools at Cape Palmas; one from "Ladies Sewing Circle" of Christ Ch., Duaneburg, N. Y., and one from Ladies of "African Missionary Society," Charleston, S. C.